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OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JACKSON, MISSISSIPPI, THURSDAY, NOVEMBER 24, 1977

State Missions Night

Challenge To Win World Extends To Mississippi

Southern Baptists are "in the business of snatching prey from the mouths of lions." This is a description of Baptists' evangelistic responsibility by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

He told the audience during the special convention session on state missions that it took boldness in the early church when New Testament Christology was congealing. "We're trying

church when New Testament Christology was congealing. "We're trying
to do something bold — to move into
the arena where Satan like a roaring
lion seeks whom he may devour."
The prey snatching refers to winning
lost souls to Jesus Christ through a
personal witness. And this continued
responsibility given by Jesus is being
resounded in a Southern Bantist

resounded in a Southern Baptist Convention-wide emphasis called "Bold Mission Thrust."

"Bold Mission Thrust."

The emphasis, which was explained during the state missions night session, includes offering the gospel message to the entire world by the end of the century, and to the nation by the end of the decade, plus making a new Testament fellowship available to everyone in the nation by the end of the decade.

Kelly told of the challenge to Mississippi Baptists. "When we began thinking of all the lost men in our state, we knew the white community could not win the black community, and the black community."

So out of the predicement of more

This joint evangelism strategy This joint evangelism strategy which includes participation by several black Baptist conventions and the white Mississippi Baptist Convention, is co-chaired by Kelly and by Richard Porter, pastor of the Owens Chapel Missionary Baptist Church in Columbia and president of the East Mississippi Missionary Baptist Convention.

Porter was on hand to speak to the convention. Kelly had earlier spoken to Porter's convention.

"We've convention."

We've come to challenge you,"

said Porter, "when we are talking about boldness, we aren't talking about black and white Baptists so bold

they knock on doors together.
"We've inherited some unhealthy
relationships," he said, "but the New Testament is filled with ways out of that entrapment." Only the power of Jesus Christ can change a man to love his neighbor as he loves himself. "We are brothers by creation and we want to make Mississippi a better

place to live in by demonstrating that we do have that love of God in us and we are willing to share that love."

After Porter spoke, the executive secretary of the Southern Baptist Executive Committee, Porter Routh, gave some salvation statistics. "Last year it took 33 people to win one person to Christ. That's just plain hogwash. The fact is, there are about 30 who never make any effort to win one to

"I have a conviction," he said, "we're not going to have a better world until we have better men, and we're

As I see

Autumn's trees offer

Wild flowers bloom

in purple and gold:

their showcase of leaves colored amber, crimson, bronze not going to have better men until they're redeemed by the blood of Jesus



Convention Wrap-Up Nov. 29 1977] State Baptists Decry RS Church Intrusion

Baptist Convention meeting in Jackson, Nov. 15-17, unanimously pas-

sed a resolution protesting what they called an "administrative intrusion

In addition, the conventioneers re-

Harrisburg Baptist Church in Tupelo, and passed an \$8,636,000 budget, 32 ercent of which is to go to Southern laptist causes outside the state. The intrusion referred to in the re-

ution is the 1977 regulation by the Internal Revenue Service which attempts to define what is an "integed auxiliary" of a religious body An integrated auxiliary, as pertains to religious denominations, is basically one that is exclusively religious in na-

Essentially, the IRS has decided that "any function that is carried on by a religious body that has a similar erpart in secular society cannot be classified as an integrated auxiliary," according to Lewis Nobles, president of Baptist-related Missis-sippi College, who spoke for the resolu-tion. These institutions which may not be considered exclusively religious include Baptist college, children's

The resolution called the regulation. violation of the United States Constitution. It directed Earl Kelly, executive secretary-treasurer of the ssissippi Baptist Convention Board nicate the opposition to the President of the United States, the Congressional delegation of the State of Mississippi, and the Commissioner

of the IRS. In other action, the convention, with 1,139 registered voting messengers, passed a resolution concerning family relationships which affirmed that "the storation of happy and biblical family relationships is one of the most critical moral imperatives of our times." In addition, messengers passed a resolution in appreciation to all con-

ist Recor Other officers elected were: first vice president, Truitt Roberts, minister of music for First Baptist Church in Starkville; second vice president, B. B. McGee, pastor of Unity Baptist Church in Attala County; recording secretary, Joe Odle, retired editor of the Baptist Record; and Paul Harwood, former pastor of Lyon Baptist Church in Lyon.

All five officers were elected unani-

An amendment to the constitution was proposed by Gerald Buckley, of Natchez, chairman of the committee on Constitution and Bylaws. The proposal would change the composition of

tion Commission: ARTICLE XXI, Section 1, to be amended by substitut elected Robert Hamblin, pastor of ing "fifteen" (15) for "twelve" (12) Harrisburg Baptist Church in Tupelo, members, and to add "with not more than nine (9) being either ordained ministers or lay persons

> The stipulation as to lay/minister ratio to be phased in as the current Commission members' eligibility expires. Action on this will be taken at next year's session of the convention. Messengers voted on the last day of

the convention to send telegrams of congratulations to singer Anita Bryant, and of appreciation to the Florida Citrus Commission for renew ing Miss Bryant's contact as kesperson for the growers. Miss Bryant's contract renewal had been in bt because of her identification with the homosexual rights issue.

sion received permission for Missis-sippi College to transfer property on which the proposed School of Law will be built, to the city of Clinton. In re-turn, Clinton would issue up to \$1.5 million in bonds to pay for the building of the school. The school would lease the property from the city until the bonds are paid off and then the prop-erty would revert back to Mississippi College. Site for the law school has not College. Site for the law school has not been determined. In addition, mes-sengers approved sale of some Missis-

been determined. In addition, mes-sengers approved sale of some Missis-sippi College property to First Baptist Church of Clinton. This is the lot which included the former FBC parsonage. The 1978 Mississippi Baptist Con-vention will be held Nov. 14-16, at First Baptist Church Jackson, with Joe McKeever, pastor of FBC, Columbus, preaching the annual sermon. Jim Keith will be alternate.



Convention Officers

New Mississippi Baptist Convention officers are (front row left to right) B. B McGee, second vice president, pastor of Unity Baptist Church in Attala Co Roberts, first vice president, minister of music for First Baptist Church in Starkville; and Robert Hamblin, president, pastor of Harrisburg Baptist Church in Tupelo. (Second row left to right) are Paul Harwood, assistant recording secretary, former pastor of Lyon Baptist Church in Lyon; and Joe Odle, recording secretary, retired editor of the BAPTIST RECORD.

cerned with making the convention a successful one. All three resolutions will be presented in next week's issue Missionaries In Asia

RICHMOND (BP) - Two Southern Baptist missionaries were released unharmed after becoming victims of separate acts of terrorism in Thailand and the Philippines.

The first incident, involving a missionary and a national pastor in Thailand, may have been harraassment due to good response to the gospel in the area, according to William R. Wakefield, the Southern Baptist Foreign Mission Board's secretary for Southeast Asia. Money seemed to be

the only motive for the Philippine inci-dent, which involved a bus load of

Although Southern Baptist missionaries are serving in 89 countries throughout the world, including some areas where there is terrorist activity,

areas where there is terrorist activity, very few missionaries have ever been victimized. Wakefield said.

The Thailand incident occurred in a rural village. Missionary Jack E. Mahaffey and Pastor Suthip found a log blocking the road. As soon as Mahaffey stopped the car, men with knives and guns emerged from surrounding bushes. He and the pastor were jerked from the car and robbed of watches, meney a driver's license and

were jerked from the car and robbed of watches, money, a driver's license and a Bible. They were then forced to walk th rough jungle for several kilometers. While being herded through the jungle, the two repeatedly were asked what they were doing there. The national pastor replied they were telling others about Jesus.

One man in the group wanted to kill them, but was restrained by the others. He did fire his gun in the air. Eventually they were released and

Eventually they were released and given enough money to get home. They were told the car would be held for ransom, but police found it abandoned and returned it.



Week of Prayer for Foreign Missions December 4-11, 1977 Lottie Moon Christmas Offering National Goal: \$34,000,000

white community." "So out of the predicament of man and the providence of God, came a solution," said Kelly. He told the audience to reserve the evening of March 23, 1379. That will be the date of a joint black and white rally to kick off simultaneous revivals in black and white Baptist churches all over the state in April of 1979. Prior to the rally, the black and white Baptists will be offering regional evangelistic training sessions in witness techniques. Tell' Witness Machines Offer Training Help ATLANTA — Despite only wordby associations. In addition, Saul said

Blessed Be The Day

This is the time

when America celebrate

a day of Thanksgiving,

this land, these people

'give thanks unto the Lord,

honoring the past,

to God

so let us

for he is good:

ATLANTA — Despite only word-of-mouth publicity, TELL Witness

Training seems off to an exciting start.
"We've had more responses than we could keep up with," said Bob Saul of the Home Mission Board.

Saul, director of the Personal Evangelism Department and originator of TELL, said he hopes to have 500 TELL units in the field by the end of the year.

TELL, an acronym for Training for Evangelistic Lifestyle and Leaderkit with a delivery system called TELLset (trademark).

In the first month, 142 TELLsets were distributed, including 39 owned

by associations. In addition, Saul said the department expected to field another 56 within 30 days. The Mississippi Baptist Evangelism Department has one on order.

"The response has been overwhelm

ing to say the least," said Saul.
Testing in 32 churches resulted in
modifications and an extensive validation process proved its workability, he said. Saul hopes the system, now available, will "fill the gap in witnessing training." TELL Witness Training costs \$747.00

for "on the average of 27 hours of train-The TELL process involves three

aspects of informal/individualized training issue-decision training, competency-based training and "Anyone can teach this way without

the equipment if you know what you're doing and have the training," Saul

Saul intended to train workers in the process personally. "We quickly saw that we were not able to do this on a massive basis because we didn't have enough people or money," Saul said. He turned to a delivery system as a nentary way of presenting the

The TELL Witness Training proces was evaluated by 102 churches who tested the system for a minimum trial of four months. Nearly all the churches were pleased with the pro-

The Personal Evangelism Department provides training at the invita-tion of states or associations.

Training teams provide the six hours (one day) of instruction in leadership training.

But a church must meet some requirements before the department will allow the use of the process.

The church leadership, the pastor and preferably one or two lay persons, must attend a leadership training event sponsored by the HMB.

The church must have access to a TELL kit and delivery system

—The church must develop its own lan within the local church to use the

process.

The last two hours of the six-hour training session build in an action plan for use in the church.

Contents cover three types of witness training: lifestyle witnessing, assignment witnessing and specialized witnessing.

The assignment witnessing kit will be available Dec. 31. Specialized witnessing kits are being brought out in segments. In progress are kits on

(Continued on page 6)



If It Is To Be

It Is Up To Me!

During the recent SBC in Kansas City, the former chairman of the SBC Missions Challenge Committee, Warren Hultgren, said of Bold Mission, "If it is to be, it is up to me!" At Norfolk, Va., the SBC set a deadline to carry out the Great

Commission: 2000 A.D.

Providing personnel and financial resources to meet this exciting challenge will require boldness in giving our lives as well as giving our resources. The Cooperative Program is the only channel that can assist Southern Baptists in this global venture for Christ.

Messengers meeting in Kansas City adopted two significant recommenda-

1. That the SBC set a goal of doubling the total Cooperative Program gifts, from \$150,000,000 in 1977 to \$300,000,000 in 1982, and double at least two more times by

2. That every Southern Baptist be encouraged to reflect bold commitment to

2. That every Southern Baptist be encouraged to reflect bold commitment to the financial support of Bold Mission through giving an increased percentage of his income to his church. That every church be encouraged to place the Cooperative Program in its budget on a percentage basis and that every church and state convention be encouraged to increase gifts by some percentage each year. Can we double our giving by 1982? We can! It's a matter of committing ourselves to the lordship of Jesus Christ and setting our priorities right.

Each of us must accept the fact that, if it is to be, it is up to me.

Some may be asking "Is the Rold Mission effort really needed?" There are

Some may be asking, "Is the Bold Mission effort really needed?" There are more than 600 counties in the United States without one Southern Baptist congre-

gation. Requests for missionaries overseas indicates a need for a 100 percent

increase in staff by the end of the century. Greatly expanded use of radio and

YOU must be involved! Remember, if it is to be, it's up to me! Pray for God's

Bold Vision

By Carl Savell

"Behold I say to you, lift up your eyes, and look on the fields, that they are white for harvest" (John 4:35b).

Nothing has gripped my heart and mind in the past 20 years as much as what I have been hearing about Bold Mission Thrust. The challenge to share the good news that Jesus saves with every person on planet earth by year 2000 is a fantastically Bold Vision. To meet the support challenges that will be needed to undergird this bold venture, such as doubling Cooperative Program gifts by 1982 and twice more before the twentifier. e the twenty-first century, is mind boggling. Envisioning the doubling of our career mission forces at home and abroad is within itself almost incomprehensible. On top of all that, to contemplate a Mission Service Corps of 5,000 volunteers to be called out, trained, and put to work all over our world by 1982 is in itself Bold Vis-

Why not? God has been calling on Baptist young people to fulfill the prophesy of Joel that "your young men shall see visions" since 1791 when a young Baptist by the name of William Carey shocked a Baptist Association out of their lethargy with Bold Vision. Torbet says that "William Carey was the heart and soul of the initial missio nary enterprise of the Baptists. It nt not be too much to say that in the early days, he was the movement.' Upon watching the association of Baptists respond to his great sermon in a ho-hum manner, "Expect Great Things From God, Attempt Great Things For God," Carey's urgent question to Andrew Fuller made the difference. "Is there nothing again going to be done, Sir?" That, my friends, was the heart cry of a man with Bold Vision. It seems to me that Bold Vision was introduced to our estion to Andrew Fuller made the world a long time before Carey. The visionary was Jesus of Nazareth! He had the vision of reconciling the whole

As his disciples were whispering under their breath about His talking with a Samaritan woman in public, He might see the world as He saw it. As the Samaritan throng converged on Jacob's well at Sycar, Jesus said, Behold I say to you, lift up your eyes, and look on the fields, that they are white for harvest" (John 4:35b).

It is obvious that what Jesus saw that day and what His disciples saw were miles apart. The disciples had cultural and religious hangups that severely hindered their vision.

What did Jesus see when He invaded earth with His Bold Mission Thrust?

For three years He tried to open the eyes of His disciples so that they could see as He saw. He saw all humanity as worth redeeming. The Gospel narra-tives are filled with the illustrations of His willingness to lay down his life. The cross is the consumation of that

He saw the masses of humanity as 'sheep having no shepherd." Matthew s the experience of Jesus giving sight to two blind men immediately be fore He taught His disciples about his ings toward the multitudes. "And seeing the multitudes, He felt compassion for them, because they were disd and dov n without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest" (Matthew 9:36-38).

Our Lord not only saw the multitudes in their lostness and misdirected wanderings, but He uniquely saw the individuals. The paradox of the Master's vision was that while looking at the multitude He saw individuals. He saw, as it were, all men and all of man. His vision was not limited to a select group or to a part of man but the whole.

The Apostle Paul uniquely opened the door for our understanding of what took place during Christ's journey into the incarnation. "Although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bondservant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obe-dient to the point of death, even death on a cross." (Phil. 2:6-8). Jesus saw Himself as Minister, as He said, "the son of Man came not to be ministered unto, but to minister, and give his life a ransom for many." (Matthew 20:28).

has no platform on which to Nazareth in any other role than in seeking to minister to all men and all of man. The cost of discipleship went up significantly when our Lord said to His disciples "as my Father hath sent me, even so send I you." (John 20:21b).

Bold Vision! How must we see our world before Bold Missions can beome a reality? The obvious answer is hat we must be able to see as our Lord ees. The early disciples stumbled and ailed because they did not have the nsight of their Master. They were eye

Modern day disciples labor too with impaired vision. A prominent vision blem in our day is that hindsight takes precedence over foresight. As we want to look back to the good old ne more like Lott's wife, "pillars of salt," rather than "the salt of the earth" which Jesus called us to be in our world. His word for those of us who would look back is "he who puts his hands to the plow and looks back is not worthy of me." Bold Missions must transcend the memories of past ideas that sounded great but didn't get off the ground.

Convention Sermon . . .

On a cold winter day in 1785, a young Scottish farmer was plowing a field when he turned over a mouse nest. Instead of killing the mouse, he stood there watching the helpless creature, realizing how long it had taken the mouse to build this home for its family, and regretting that his plow had de-

That night Robert Burns wrote: "But, Mouse, thou art not thyself

In proving foresight may be Vain; The best-laid schemes o'mice an'men. oft go awry.

An' leave us nought but grief and

for promised joy."
If we allow ourselves to be shackled to the past (the way we have always done it) we might well see hindsight win over foresight and another "vision

One vision problem that will threaten Bold Mission Thrust might be described as nearsightedness. As we are able to see needs that are near us but unable to see those at a distance our vision falls far short of our Lord's example. As long as we can only see the needs of our kingdoms (the local churches) and fail to comprehend the concept of The Kingdom, we will have the tendency to become competitive and jealous of one another. As long as we continue to pay more interest to the financial establishments who financed our buildings than we invest in winning our world to Christ through our missionary enterprises, we have a vision problem. Nearsightedness can lead us to feel that the needs are greater in our doms (local churches) than they are in The Kingdom (all of the world) In some instances that might very well be true, but when I take a serious look at our world beyond the boundaries of our church, I get a different picture. Bold Vision will challenge us to "lift up our eyes" beyond ourselves.

Another vision problem that causes the world to question our credibility in ministry is farsightedness. When we get excited about winning persons to Christ and ministering to their needs thousands of miles away and ignore the millions at our doorsteps who have the same needs, we have an impairment of vision.

The problem of accepting persons as brothers in Christ on the mission field across the Atlantic but not being able to open our homes and churches to m on this side of the Atlantic causes a lost world to question our motives.

One of the great problems of vision for the people of God is that we often see ourselves and what we are attempting to do quite differently than the world sees us. The credibility of our Bold Mission Thrust will depend to a great extent on how the recipients of our evangelism and ministry efforts us. We must be what we claim to be, if the world is to believe our mes

As the disciples were limited by their culture in being able to see the Samaritan woman as Jesus saw her. so the church today faces similar limitations. Richard Niebuhr describes three basic types of church-world rela-tionships as "Christ against culture, Christ in culture, and Christ and cul-ture in paradox." Christ against culture describes a fellowship of redeemed people who have set them-selves in isolation. Christ in culture is when Christianity and culture take on a bland likeness, and there is the ab-sence of the kind of tension between the church and the world that creates a ension of unique Christian differ-"Christ against culture and Christ in culture" characterize the church when it fails to look introspectively at itself. The comfortable church building too often has become the "haven of rest" from the brokenness and lostness of undesirable human beings in the community. The church can become the "sanctuary" from "people who are not like us" in the community. These attitudes often lead to adopting the pressures of cul-ture rather than the clear teachings of

Several years ago a representative from the Home Mission Board was speaking at a student missions confer-ence at Golden Gate Baptist Theological Seminary. After the service, a ng Air Force lieutenant, Daniel dsey, who had been stationed in Southeast Asia, began to share a deep conviction to return as a missionary. He had noticed the overwhelming evi ences of hungry and orphaned chil-ren, broken families, black market



Carl Savell, pastor of Woodville Heights Baptist Church in Jackson, preached the

scandel, illicit sex, and deep spiritual

Lindsey was concerned that great efforts were being made to share the Gospel by spoken words and a noticeable absence of responding to the suffering human needs. Out of that concern he wrote these words:

Some Sav

Some say that it should consist of: Tolling bells, and Rising clouds of incense, and Chants, and

Kneeling, and Making the sign of the Cross,

Going to Mass, and The Seven Sacraments, and Confessions, and The Rosary. And all that.

Stiff others say that it should contain A prayer book, and A liturgical year, and Hats in church, and

Fast days and feast days, and Solemnity, and Great choirs and organs, and niiw airaAcolytes and altar boys, and

The Processional And all that Some say that it should consist of: White gloves, and Good clothes, and

Carpets on the floors, and Tithes and offerings, and

No liturgy-or-prayer-book-butbulletin-at-the-door-and-ahandshake-by-the-greeter-wearing-

thewhite-flower-and-the-darksuit

And all that. And some say that there should be: Six-and eight-point record systems.

Air-conditioned buildings, and weekly church papers, and Socials for the young people, and Mission studies, and Retreats for the college-and-

career group, and Prayer meetings at midweek, and Building funds, and Associational meetings, and

Sword drills, memory drills, and Speaker's tournaments, and Seminaries and colleges, and National publications, and Attendance contests, and Revivals and rallies, and Committees, and Committees, and Committees, and LOTS OF MONEY AND

my name .

The point of it all is that if Bold Mis-

Our task is to lead all Mississippi Baptists to move from the bleachers as spectators out to the field as ministers. When they are involved in ministering "to the least of these" in the com munities where they live, they will surrender to go to other communities, they will give sacrificially to send

have the Bold Vision to make Bold

I stand today as one who realizes

"I see the poor, I see the lame, I hear the sobs, the cries of pain; Yet with this hurt I seldom share, Teach me, O Lord, teach me to care.

Teach me, O Lord, teach me to care.

I watch as Satan's darts are hurled: I know the answer, yet don't share, Teach me, O Lord, teach me to

least of these my brothers, you have done it unto me" - Jesus. Yes. If it is to be, it IS up to me!

And all that This religion Business . . . !

guidance. Decide to increase your giving to your church. Encourage your church to increase its giving through the Cooperative Program. BOLD MISSION. Sharing the gospel of Jesus Christ with every person in the world by the year 2000. This will require BOLD MISSION COMMITMENT. It will Why did he have to say that? way.
"IF IT IS TO BE, IT IS UP TO ME!"

sions makes any difference in our world the vision for it will have to take place in the people who worship Sunday by Sunday in our churches. We are blessed with the greatest leaders of any denomination in the history of the world, but their vision alone will not get the job done. Until the people who worship and serve in our churches catch the vision of reaching our world with the message that Jesus saves, Bold Missions will not get off the

The people of God who are actively ministering in the Master's name will Missions a reality in our day.

I see the hungry, sick, and ill; A body clothed with clothes so fair,

I see the lost and dying world,

"As you have done it to one of the

television is required if we reach the unreached masses with the gospel. Thousands are now making professions of faith that are being reached th rough this media each year.

Jesus said. . "If you give even a cup of cold water in

Heart Attack Claims William

R. Hintze

PHOENIX (BP)-William R. Hintze, president of Grand Canyon College, a Southern Baptist school here, died Nov. 17 of an apparent heart attack during a faculty-student basketball game on the campus. He was 52.

Hintze, seventh president of the 28year-old school, became president in
1973. He joined the school in 1968 as
professor of religion and had served
also as vice president of academic affairs and interim president. Before
coming to Grand Canyon, he was a
missionery to Founder. missionary to Ecuador.

When he became interim president in 1972 he announced a series of goals for the school which, a college spokesman said, were all completed before his death. They were to increase enrollment to 1,200 students (it grew from 772 to an even 1,200 this year), develop financial stability and make the school operate in the black (as it has done for the past three years) complete a new science building, upgrade faculty salaries, and make the curriculum more relevant.

He is survived by his wife, Barbara Laughman Hintze of Phoenix, a daughter and three sons. A memorial service was to be held at the college for the family, faculty, staff and students on Nov. 21, with funeral services later that day. Burial will be in Phoenix.

be necessary to double our Cooperative Program giving by 1962 to get us on our

Retreat

Cancelled The pastor, staff deacon retreat at Ridgecrest Church in Jackson, Dec. 2-3, has been cancelled, according to Leon Emery, director of church administrationpastoral ministries. Lack of response was cited as the major reason for cancellation. Emery reported only 68 persons had registered for the retreat.

Roy Edgemon

Director

NASHVILLE (BP) - Roy T. Edgemon, director of volunteer projects coordination for the Southern Baptist Convention (SBC)



Home Mission Board, has been elected director of the SBC Sunday School Board's church training department, according to Grady C. Cothen, board president.

Edgemon, 43, who will assume his new post on Jan 1, succeeds Philip B. Harris, who retired June 30 after 17 years as head of the church training

A native of Wichita Falls, Tex., Edgemon joined the Home Mission Board staff in 1975 as director of elism planning and consulta tion, following seven years' missionary service in Japan. Earlier, he served as pastor of several Texas

hurches.
He holds the bachelor of science degree from Midwestern University, Wichita Falls, and the bachelor of divinity degree from Southwestern Bap-tist Theological Seminary, Fort

While a missionary overseas, Edgemon taught theology, preaching, homiletics and ethics to pastors and ministerial students in Okinawa. He was a regular guest lecturer for the U. cutive and middle man-S. Army in exec agement workshops and in interna-tional personal management for xecutives in Okinawa and Tokyo.

Most recently, he has coordinated the use of volunteers by the Home Mis-sion Board and developed a system for making information concerning potential volunteers available to other SBC agencies. William Tanner, executive director-treasurer of the Home Mission Board, noted that Edgemon "has been instrumental in helping us develop our Volunteer Involvement in Missions (VIM) procedure where we can gather information for literally hundreds of thousands of people in-terested in serving our nation and world for Christ."

world for Christ."

"I can see church training preparing these volunteers in an ongoing, basic training program," said Edgemon, "and in specialized training in all phases of Bold Mission Thrust" (SBC effort to proclaim the message of Christ to the world by the year 2000).

"I see church training as a lay seminary," he said. "The lay movement is the strongest movement in bur denomination today. Perhaps never in history has church training been challenged as we are today to provide

lenged as we are today to provide materials to train the laity. Training the laity in Bold Mission Thrust is the greatest potential we have.

Top CP Giving Honored

Honored with plaques during the convention were representatives of churches with the highest giving to the Cooperative Program in several

Below, clockwise, John Alexander director of the Mississippi Baptist. Stewardship Department, pres plaques to Louie Odom, chairman of the deacons at First Baptist Church in Jackson which gave the highest mount in total gifts to the Cooperative Program. They gave \$148,433 during

the Sept. 1, 1976 - Aug. 31, 1977 fiscal year. Frank Pollard is pa

Joe McKeever, pastor of First Bap-tist Church, Columbus, receives a ue for two top honors. His church was the highest in the state on per capita giving to the CP with \$81.21 per member. And they had the top dollar increase in 1977 over 1976. The increase was \$22,560. Waylon Wheeless, chairman of the

ns for Carson Ridge Baptist Church in Attala County, accepted the award for top per capita increase in 1977 over 1976 with \$33.91 increase per person. C. C. Ard, is pastor. He was undergoing surgery during the con-

























People On The Podium Around The Convention

Above are some of the people who graced the podium during the 1977 meeting of the Mississippi Baptist Convention. These are not all, but simply a random sampling. From left to right, they are: Darold Morgan, head of the Southern Baptist Annuity Board; Mary Lou Lott, music teacher at Northwest Junior College, Senatobia; Porter Routh, executive secretary, Southern Baptist Executive Committee: Clark McMurray, pastor of FBC, Respondite Martha Hannan, missionary to the Chortows, Philadelphia; Executive Committee; Clark McMurray, pastor of FBC, Pascagoula; Martha Haggan, missionary to the Choctaws, Philadelphia; George Lee, director of missions for Lawrence-Marion-Walthall Counties; Glenn Sullivan, pastor of Oakhurst Baptist Church, Clarksdale; Billy Vaughn, minister of music for FBC, Laurel; Larry Andrews, minister of music for FBC, Columbus; Milton Burd, minister of music for FBC, Cleveland; and Major McDaniel, music missionary to Korea.



James Smith, pastor of Central Baptist Church in McNeill, discusses the convention issues with Gary Smith, pastor of FBC Carriere.



Odean Puckett, pastor of FBC Natchez, looks over a book suggestion from Charles Belt, pastor of Hollandale Baptist Church. The Baptist Bookstore provided the bookstore for the convention in the exhibit hall.



J. M. Foy, a member of 2nd Avenue Baptist Church in Laurel and retired pastor of Wildwood Church in Laurel, registers for the convention. Volunteers assisting him are Nell (Mrs. A. D.) Lipham and Mildred (Mrs. H. C.) Sullivan. Both are members of FBC Jackson.



Philippa Stanton, student at William Carey College, visits with David Sapp, who is a part time student at Reformed Seminary and part time with the Jackson Daily News.



Missionaries meet. Jerry Simon, missionary to Taiwen, and Mery (Mrs. Bob) Simmons, missionary to the Philippines, delk togethery Bobs and talking furloughs in Jackson.



Clarke College and the Church Music Department were among the Mississippi Baptist organizations represented beautifully in the exhibition hall during the con-





Jerry Vardaman, Bible teacher for the convention, told of a Christian's responsibility as a citizen, relating the biblical story of Abimelech, son of Gideon. Vardaman told the messengers: "We are never to let little pressure groups, seeking political favors for their best interests, and even going so far as to kill off anyone who would stand in their way, to get by with such wickedness, to do these things, God being our helper. That is what happened in Sechem. That is what could happen in America, or anywhere else when our guard is let down.'



The Villagers, choir of the Baptist Children's Village sang several numbers, including "This Little Light of Mine," and "Lord Forgive Me." They were directed by Jan Nix.



Russell Naron, pastor of Calvary Baptist Church in Natchez, retreats to the youth center for a peaceful conversation with Robert Carr, pastor of Union Church Baptist Church in Union Church (between Hazlehurst and Fayette.)



The convention office was a flurry of activity. Ruby Russell of the convention board transcribed convention minutes and answered questions.



Gene Triggs, first vice president, led several sessions of the convention.



Meeting the press at a news conference were Robert Hamblin, Earl Kelly, Foy Valentine, and James Sullivan. Secular news coverage during this convent gracious and highly appreciated.

The Baptist Record

Editorials

Mississippi Baptist Convention . .

Impact On The Future

Not all conventions are to be remembered for their great activity, and the one just finished was one that will not be so remembered.

Yet in such a calm and unpressured setting as this convention was, who what might have been generated that will literally turn the world

First there was great preaching that stirred the hearts of the listeners and set the stage for a meaningful involvement in Bold Mission Thrust. This year's convention was a gathering of Mississippi and Southern Bapspokesmen that could hardly be matched. The National Baptist preacher, R. S. Porter, who is presi-dent of the East Mississippi Mission-

Thanksgiving . . .

ary Baptist Convention, certainly made a contribution to that group.

The multi-media presentation on Bold Mission Thrust was exciting, timely, and motivational. Though it was presented on three screens, it will be remade into a single screen production and made available to churches.

Bold Mission Thrust is a concept that can indeed turn the world around. Mississippi is gearing up to be able to contribute its share of that effort.

President Bob Hamblin handled the gavel through most of the sessions and did so with a great deal of poise and wit. The two vice-presidents are also men of great stature among us, and they presided with characteristic ability. They are Gene Triggs and John

The adopting of resolutions was almost alone as convention action except for the annual matters such as budget adoption and election of officers. One of those resolutions has the potential of creating a grass-roots protest against frightening Internal Revenue Service concepts that could severely restrict religious liberty. This resolution will be presented in full

Lewis Nobles, president of Mississippi College, spoke to the resolution; and he pointed out that IRS rulings have the potential of restricting the mission of the church to the activities it can carry out within its four walls Clark Hensley, executive director of the Christian Action Commission, noted that IRS officials have said that

they may have to define the ministry of the church

If this convention did nothing more than to get Bold Mission Thrust off to a successful beginning in Mississippi and to initiate a groundswell of protest against such IRS definitions, it would have been an outstanding convention.

Near the end of this session, the convention took note of the fact that the Florida Citrus Growers Association had renewed the contract of Anita Bryant as their spokesperson, and a telegram of appreciation was sent to

The convention was quiet, but it was not without its potential for a powerful impact on the future.



Faces And Places

By Anne Washburn McWilliams

". . . With Thanksgiving"

When it was Thanksgiving time at information that he had looked for a Ridge Grove grammar school, some-body always read the 100th Psalm at . . Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving. . .for the Lord is good. . . . ''

We did not own any sheep, but in winter I liked to visit Aunt Lillian so that I could sit on the sheepskin rug before the warm fire while my aunt made date candy in the kitchen.

I've often said that when I retire I will live on a sheep farm in Scotland or Australia, or maybe even Yazoo

It gives me a sense of security to think of God as a shepherd and myself as one of "the sheep of his pasture."

I have collected from church bulletins, books, and newspapers, a whole bookful of paraphrases of the 23rd

The first one I obtained was the American Indian Psalm. Somebody passed it on to me while I was teaching fourth grade in Fairfax, Alabama. In one of our history lessons we were studying Indians, so I read the psalm to my class. One boy, W. L. Tucker, wanted to take it home to read to his mother. I told him he might if he would promise not to lose it.

Next morning W. L. came into the room almost in tears. "Miss Washburn, I'm sorry. I didn't mean to

Finally I pried loose from him the

really safe place to carry the psalm home, and had decided to put it under his foot, inside his tennis shoe. On the way home he stopped to play softball. When he took his shoe off, the paper was in so many giblets it was impossible to piece it together.

Twenty years later somebody gave me another copy. It begins: "The Great Father above a Shepherd Chief is. I am his and with him I want not. He throws out to me a rope and the name of the rope is love and he draws me to where the grass is green and the water not dangerous, and a eat and lie down and am satisfied."

Another of my favorites is the Japanese Psalm: "God is my father; I shall have no need. He lets me rest under the blossoming cherry tree. He takes me up to the refreshing water-fall.. He quiets my heart. . . . Though I face death, I will not be frightened. For I will place my hand in His and He will lead me where I cannot see. He will give me rice and tea as I need it. My

cup is filled by His love. . . ." Especially good for re-reading at Thanksgiving time is the gardener's psalm by R. B. Y. Scott:
"The Lord is my gardener; I lack nothing I need. He planted me in good

soil; He warms me with his sun and refreshes me with his rain. . nights grow long and winter winds begin, I shall trust him and be content; His goodness and mercy cannot fail. He will renew my life, and I shall be in the Lord's garden forever."

For Everlasting Lovingkindness

"Enter His gates with thanksgive ing," the psalmist said, "and His courts with praise." He continued. "Give thanks to Him; bless His name For the Lord is good; His lovingkindness is everlasting. And His faithful-

ness to all generations." The date of this paper is Thanksgiv-ing. This is peculiarly an American observation, and well it should be Perhaps we have more to be thankful for than any other people on the earth.

Perhaps we have so much to be thankful for that we are not thankful

There are those who take highpriced cars for each driving member of the family as a matter of course. But not even in America is such the case

We have taken to dieting with a determination, for otherwise we would eat much more than we need. But even in America there are those whose problem is getting enough to eat rather than having to diet.

The prices of houses are skyrocketing, but they are continuing to be sold. Yet even in America there are those who feel it is enough just to have walls around them and a roof over their heads as a protection against the

Truly, there are many in America who have a great deal to be thankful for in material wealth; and there are many who have very little at all. But that is not the point.

The psalmist said to give thanks to God because He is good and because His lovingkindness is everlasting. Regardless of our possessions and our status in life, God is good and His lovingkindness is everlasting. He loves us no matter what our financial statements might reveal.

That is the reason for Thanksgiving.

The fantastic wealth of America is not to be discounted as a cause for thankfulness, however, even though it is not shared by all who live in this country. We are the most blessed of all nations in a material way. We must be grateful for the privilege of using this wealth, and we must use it well

The first priority for its use is as an instrument for spreading the gospel to the entire world.

Bold Committing...

We Will Serve The Lord"

At the close of the 1977 Mississippi Baptist Convention the president, Robert Hamblin, said, "A challenge was laid down before us, and we ac-

cepted it."

He was referring to the call for involvement in Bold Mission Thrust that came from speaker after speaker and rang out as a convention heart-cry as the theme, "Mission: Reaching Out with all Boldness," dominated the ses-

The three major elements of Bold Mission Thrust are Bold Witnessing, Bold Committing, and Bold Teaching. Last week in this space a few remarks were given to presenting John the Bap-tist as an example of Bold Witnessing.

One who might be looking for an example of Bold Committing could surely find it in Joshua. This Old Testament character found himself many necessary to keep from compromising his convictions, not the least of which was his minority report along with Caleb on the ability of the children of Israel to possess the land that the Lord

A bold commitment was also necessary, no doubt, to become the successor of Moses, who had been such a great leader as the Lord had directed

The example that remains fixed most permanently in the mind and the heart, however, is his statement to all the tribes of Israel as he had gathered them at Shechem and told them they must determine an allegiance for ser

He said, "... as for me and my house, we will serve the Lord.'

Plain, simple, direct; but it conveyed to the nation in unmistakable terms the determination of the eaker. Perhaps it was not an easy declaration to make. Particularly, it was not easy to tell the people that the time had come to make a choice, and they could not put it off. Evidently the of Egypt and into Canaan giving allegiance to gods other than Jehovah; and the families of some of them had picked up the worship of the gods of the Amorites, whose land they had taken.

Joshua's bold stand had its effect on the decision will have to be made indithe entire nation, however, and the people responded: "Far be it from us that we should forsake the Lord to serve other gods; for the Lord our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed. And the Lord drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the Lord, for He is our God."

The dominant theme of the conven tion was that we have reached a time when we must make a decision; we must make a commitment one way or another. Either we will decide to take the bold course of action and set about witnessing to the world before the end many other things of the century, or we will commit ourselves to the easy way and say it couldn't have been done anyway. The decision to witness will have to be wholehearted and unanimous to make the necessary impact on the world, but be witnesses against ourselves.

vidually. Each one of us must determine which way to go, knowing as we make our own choices that each will affect the ability of the entire body to carry out the determined course of ac-

Joshua told the people, "You are witnesses against yourself that you have chosen for yourselves the Lord, to serve Him." The people responded, We are witnesses.

Then Joshua said, "Now therefore, put away the foreign gods which are in your midst, and incline your hearts to the Lord, the God of Israel."

There are gods that Southern Baptists will have to put away if the task is to be accomplished. They could not all be listed. They might include fancy cars, palatial homes, money, power leisure activities, position, and how

The children of Israel told Joshua "We will serve the Lord our God and we will obey His voice.

We Mississippi Baptists must now make our commitments, and we will

Book Reviews

Thanks From Montana

Dear Sir

Just a note to say to you and the churches of Mississippi how I feel about being one of the "adopted pastors" of your fine convention. I have pastored here, going on 4 years now.



and have been the recipient of 3 suits which were given by the people of your state. I've written my gratitude before, but let me say again just how

much I appreciate this gesture of love.

As my "frame" is hard to "suit," you'd be interested in knowing that each suit has been a perfect fit, and has brought compliments as well as giving me warm covering! It gives us Montana pastors quite a good feeling to know that your people are praying for us and interested in us throughout the year, in many different ways!

Our church is growing and we are presently preparing for a revival Nov. 28-Dec. 4. God richly bless you and use

Sincerely, Jack Park, Pastor First Baptist Church 751 N. Marias—Box 833 Shelby, Montana 59474

Counselors Needed

Dear Sir: The Center for Counseling, spon-sored by the Union Baptist Associa-tion, Houston, Texas, is seeking highly trained counselors. Requirements: A. An earned doctorate. B. Experience and supervision in individual, couple and whole family counseling (this can be acquired while earning the degree). C. Participation in a local Baptist

Consideration will be given to counselors with a masters degree and one of the following certifications: A.A.M.F.C. (clinical level): A.A.P.C. (fellow level): M.S.W. (2 year program and at least one year of counseling experience). Qualified persons should send re-

sumes and a tape (video or audio) of a recent counseling session to: Howard Hovde, Ed. D.

Executive Director The Center for Counseling 800 Isabella Houston, Texas, 77002

The resume needs to include the hours and types of supervision (group and 1 - 1), the hours of counseling (individual, children, couples, whole families and groups) the counselor has done, and the name and qualifications of the supervisor

Howard Hoyde Houston, Texas

"Grandparents" Of A

Mission

Letters To The Editor.

Madrid is a bustling, modern city of over four million people. Through re-cent years Spanish Baptists have felt the need to reach out and from the seven churches now existing, establish many new congregations. Pastor Juan

Luis Rodrigo of First Baptist Church, Madrid, says, "To place the number of churches needed immediately at 50 would be small. We are faced with a great open door for Christian witness."

In 1967 we helped to establish a Mission in Villaverde, at the edge of Madrid. We began in a Beauty Shop and from that small beginning, grew an enthusiastic, missionary church.

Once again in 1977, we have been asked by the Community of Churches of Madrid to work in Getafe, which is 13 kilometers from Villaverde. Villaverde is the "mother church" and that congregation of 72 is supplying the money necessary to rent a store-front chapel and to fix it up for services.

It is quite stimulating to be able to offer our services and not be expected to contribute anything but ourselves. We give weekly reports to the Vil-laverde Baptist Church. As soon as sible we want to see this congregapossible we want to see this congression in a position to organize into a church and call a national pastor.

As a matter of interest: if we were present and helped bring the "mother church" into being, we have reached the conclusion that we must be 'grandparents" of Getafe.

> **Indy Whitten** Press Representative of the Baptist Mission to Spain

RELATIONSHIP, by Hardy R. Denham Jr.; \$2 plus 50 cents for post-

This is a syllabus and exposition of the book of Exodus for the 1978 January Bible Study. The volume follows the same format as those written in previous years on the books of Galatians, Colossians, Acts, Hosea, and Romans. This book contains a full outline of the book and an exposition. The material is designed to aid in sermon preparation. Orders should be addressed to Hardy R. Denham Jr., First Baptist Church, Box 87, Newton, MS

A WAY OF SEEING by Edith Schaeffer (Fleming H. Revell, \$7.95, 255 pp.) This book encourages the reader to take a new look at life — its everchanging patterns and chal-lenges. By perceiving God's plan at the center of events and human experiences, one can develop new perspec-tives on living the fulfilled Christian life. Edith Schaeffer is the talented author of L'Abri and of What Is a Family? and other books. She is co-founder. with her husband, Francis Schaeffer, of the L'Abri community in Switzer-

THE HUSBAND BOOK by Dean Merrill (Zondervan, \$6.95, 194 pp.) Merrill has written a job description for the Christian husband. Speaking man-to-man, he gives a practical course on being a husband, supported at all times by biblical principles. He

EXODUS: REDEMPTION AND takes a direct look at the job of being a husband from the masculine perspective, clarifying the husband-wife rela-tionships and roles, and showing how such areas as budget, sexual relations, in-laws, illness, church life, and the office or factory job can strength the home instead of fracturing it.

> CHRISTIAN COMMUNICATOR'S HANDBOOK - REVISED by Floyd A. Craig (Broadman, 115 pp., \$5.95) This is a practical guide for church public relations in five parts: Understanding Public Relations, How to Get Started, How to Use the "Tools" or Media, How to Design a Workable Program, and Communicating with Special Groups. The purpose of this book is to help pas-tors, staff members, and church public relations committee members cope with the growing problems of com-

THE TOTAL MAN by Dan Benson (Tyndale, 44.95, 272 pp.) Here Dan Benson picks up where the women's guide book, THE TOTAL WOMAN, eaves off. Benson's vision for the truly Christian man dares to break into the corners of selfishness, pride, male ego, and the false image of "success His practical suggestions for male self-improvement reach into areas of physical fitness, budgeting of time, problem solving, money matters. He gives honest and candid observations ased upon a sound scriptural world

Mississippi College To Dedicate Coliseum

CLINTON — Another sign of prog-ress will be recognized at the oldest Baptist institution of higher learning in the state, as Mississippi College hosts a week long series of special events and activities during the dedication of the new A. E. Wood Coliseum, November 27 through December 3 on

the college campus.

The Coliseum is being dedicated in the memory of A. E. Wood, a man who served both his college and his community with unequaled dedication.

Wood's relationship to Mississippi

College and the city of Clinton dates back over three decades when he was first elected to the office of mayor, an office he was to hold continuously from 1931 until 1957

He was elected part-time with his primary task being that of professor of chemistry and chairman of the de-partment at Mississippi College where he served for over 40 years.

The geodesic dome coliseum has been under construction since March 1976 and was featured in the August 1976 Edition of American School and University, a national publication.

Activities have been scheduled for the dedication to show the versatility of the new geodesic dome structure.

On November 27, beginning at 3:00 p.m., Lewis Nobles, president of the college, will be the master of cere-

monies for the dedication ceremonies. Assisting Nobles will be Howard E. Spell, academic dean and professor of Bible Emeritus who will give the opening invocation.

A special three part tribute to A. E. Wood will include Dr. Archie Germany, professor of chemistry and chairman of the Division of Science and Mathematics, presenting, "Dr. Wood: The Teacher;" Charles G. Blass, Clinton Mayor, presenting, "Dr. Wood: Community Leader;" and Dick Hitt, former Choctaw star and member of the Mississippi Sports "Hall of Fame" presenting, "Dr. Wood: Athletic Enthusiast."

John Legg, professor of chemistry and chairman of the coliseum con-struction committee will give the final James O, Ferrugia)

dedicatory prayer followed by tours of the coliseum.

In cooperation with the Clinton Chamber of Commerce, the college will feature a multi-media screen presentation on Monday, beginning at

The 30-minute presentation, entitled "Kaleidoscope of Clinton," was pro-duced by Robert E. Wall, director of church relations at Mississippi Col-

Also on the agenda for that evening will be a "Clinton Industrial Showcase," displaying the business and industrial concerns of Clinton. The Showcase will be open at 6:30 p.m. and will remain open after the multi-media presentation for viewing by the public.

joint college/community choir will be featured on Tuesday, as the college presents Handel's "Messiah" at

Under the direction of Jack Lyall, Chairman of the Division of Fine Arts at the college, the chorus will perform selected sections from the Messiah and will feature community soloists.

On Wednesday, highly acclaimed youth speaker Chester Swor will lead a community-wide religious service beginning at 7:30 p.m.

Churches throughout the Clinton community will join in the service which will feature a community wide



The new Mississippi College A. E. Wood Coliseum is constructed of lightweight gold anodized aluminum, which has withstood winds up to 125 mph. Over 40,000 lbs. can be suspended from the dome of the geodesic structure which has been sprayed on the inside with a special insulation for accoustical and thermal effect. (Photo by

The "After Dinner Players," a professional troupe of actors under the direction of Jeannette Clift George who. played Corrie Ten Boom in "The Hiding Place," will present two one-act plays on Thursday, beginning at 7:30

The Players is an interdenomina tional company made up of full time students, business men and women, wives and mothers, who are dedicated to the production of Christian drama and its related training.

The voice which made the Hal David/Burt Bacharach song, "Rain-drops Keep Falling On My Head," one of their biggest hits, will be featured in the coliseum on Friday, as B. J. Thomas hits the stage around 9:00 p.m. Thomas recently became a

Also performing that evening will be Meisburg and Walter, a country-pop duo whose first album on Parchment records, "See the Morning Breaking," was released in September, 1975. They will begin playing at 8:00 p.m.

The final event of the week will pit the Campus Crusade Athletes in Action basketball team against the Mississippi College Choctaws in the first basketball action of the season in the new coliseum at 7:30 p.m.

The Lady Chocs will play an exhibition game against the Lady Choc alumni in a pre-game performance at







Christian Action Awards

Foy Valentine, at left in the photo at left, speaker for the nnual dinner meeting of the Mississippi Christian Action Commission, receives recognition for his service to Southern Baptists from Clark Hensley, executive director of the comon. Valentine is executive secretary of the Southern Baptist Christian Life Commission. In the center photo Ann Aleider, now on the staff of the Sunday School Board, receives

a plaque for her service on the Christian Action Commission before she moved to Nashville. In the photo at right Raymond Lloyd, pastor of First Baptist Church, Starkville, receives a plaque for John Harper, a member of the Starkville church and a former commission member who had rotated off and could

Home Mission Board Sends 20 Persons To Mission Fields

ATLANTA (BP) - Directors of the Southern Baptist Home Mission Board appointed 20 persons to mission sere during their fall meeting.

In cooperation with state Baptist conventions, the 20 appointments included six missionaries, two missionary associates and 12 pastors of mission congregations who were approved to receive aid.

Appointed missionaries were: Gayle and Stella Brown of Asheville. N. C.; Danny and Emily Coker of San Francisco; and Jerry and Pat Jones of Canton, Okla.

Cliff and Donna Liese of Zapata, Tex., were named missionary as-

The Browns will continue to live in Asheville, where he will serve as director of Christian social ministries for the Buncombe Baptist Association. Prior to appointment, Brown, an Asheville native, was pastor of the Oteen Baptist Church in Asheville. He

also has served as director of the Social Planning Fund of Asheville and Buncombe County and as executive director of the Parkhill Community Planning Council in Louisville, Ky. Brown holds several degrees from

Southern Baptist Theological Seminary and is a graduate of Montreat-Anderson College in North Carolina. Stella Smith Brown holds a master of religious education degree from Southern Seminary, and is a graduate of Wake Forest College. She has worked in Memorial Mission Hospital in Asheville and as a kindergarten

The Cokers will continue to serve in San Francisco, where he will be director of missions for the San Francisco Baptist Association. Coker served previously as pastor of the 19th Avenue Baptist Church in San Francisco and was pastor of churches in San Jose, Calif., and Kingsland and Dalark, Ark.

The Lieses will continue to work and Coker, a Little Rock, Ark., native,

recently received a doctor of minis tries degree from Golden Gate Baptist Theological Seminary. He is a graduate of Ouachita Baptist University. Emily Whitson Coker, also an Arkansas native, is a graduate of Ouachita Baptist University and has worked as a school teacher.

The Jones will continue to serve in

Oklahoma, where he will be a language missionary to the Indians in the Canton, Okla., area. Jones, a Des Moines, Iowa, native, has served churches in Chickasha, Mannsville and Ravia, Okla., Arvada, Colo., and Fort Worth, Tex.

He holds a master of religious education degree from Southwestern Baptist Theological Seminary and is a graduate of Ouachita Baptist University. Pat Gray Jones, an Anadarko, Okla., native, has worked in banks in

work in Zapata.

President's Address . . .

A si see Boold son Dissonary For Qur Times

By Robert L. Hamblin

The rallying cry of Southern Baptists for this hour is a Bold Mission Thrust. We have been challenged to do an enormous task which demands visionary responses. The collapse of communicative barriers in today's world has made it possible for people of this hour to obey the Lord's command to take the gospel to the whole world. The vision of Southern Baptists is to answer that call of God in this generation. Mississippi Baptists accept the challenge to be a vital part of the Bold Mission Thrust. We must now prepare ourselves for this revolutionary outreach. We must catch the vis-

When I say we I really mean you. God will not deal with us in this matter in mass, but He will deal with us individually. This is the way God has always worked. When Jesus came to the pool of Bethesda there were many sick people there, but the Bible says there was "a certain man there." Jesus went straight to that one person. Today I could talk to you about specific goals and ideas related to the Bold Mission Thrust, but I want to talk to you about you. I believe that Jesus wants to deal with us individually in this matter. If there is to be a bold vision, there must be a bold visionary, and that visionary must be you. Minis ters and lay persons must get a vision of the purposes of God for this challenging hour.

I would like to use a biblical text for the backdrop of this address. Nehemiah, chapter one, tells about a bold visionary of another time who just might be the example that you need today to lead you into commitment to a **Bold Mission Thrust. About 70 years** before Nehemiah returned Jerusalem a new temple had been constructed in that city, but the colony of exiles who had returned to Jerusalem had made little spiritual progress. Even the leadership of Ezra, the prophet of God, seems to have made little impact upon them. Apparently, the majority of those living in Jerusalem, even if they had been touched by spiritual zeal, had found it very difficult to continue doing what God wanted them to do because of the challenges of worldly men who were all about them. It was time for a visionary, so God called one.

The Awareness of the

The first four verses of Nehemiah chapter one, say, "The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the 20th year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of

Judah: and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept. and mourned certain days, and fasted, and prayed before the God of heaven."

Nehemiah became aware of the circumstances in Jerusalem. He knew that it was God's purpose for the holy city to be restored to its splendor. He knew that God's people should have the privilege of worshiping God in the temple, but these things were not happening. Aware that the will of God was not being done, Nehemiah carried a great burden.

individuals to have a vision of the needs of our world. Long ago we were commanded by Christ to take the gos pel to every creature. We were told by our Lord that faith comes by hearing and hearing by the word of God. God has taught us that when men receive the gospel they will be born again. They wil become new creatures. Their lives will be changed. Yet, today we see our world in spiritual and moral shambles just as Jerusalem lay in the rubble of its own distress plagued by pagan enemies who stood all about ay we see the world evidently in moral decay plagued by those who care not for God, though the Lord has taught us that the day will come when kings and nations will bow their knees in adoration to Jesus Christ. In our time we see kings and nations challenging the truth of the word of God.

God called Nehemiah to be a bold visionary who would return to Jerusalem against challenging odds and change the decadent situation there. Today God wants to call you and me to be bold visionaries who are aware of the said plight of today's world and who believe that God can change it.

Let us learn from Nehemiah how we can be aware of the needs. We must become burdened. The heavy burden of a destroyed Jerusalem and sad worshippers of God broke Nehemiah's heart. My heart and your heart must be broken by the crying needs of the world. Men and women are living and dying without Jesus Christ. The Bible plainly teaches us that those who die without their faith in the Lord are destined for an eternity separated from God. Does this not break your heart? The burden of their souls must be upon us because God has challenged us to

take the gospel to them.

Nehemiah fasted and prayed before the God of heaven. He confessed his

his ear attentive and his eyes open to the needs of that servant and of the plight of Jerusalem. If our awareness of the world's

needs is to be what it ought to be, we must become bold visionaries through religious experience. It is not enough for us to accept a denominational motto which says that we must make a Bold Mission Thrust, but I must find myself as an individual involved in this Bold Mission Thrust. I must find my place, and you must find your place. In order to do that we must come face to face with God through religious experience. We must become praying people. Our prayers must be objective prayers. It is time we stop saying, "God bless our missionaries everywhere," and started saying, 'Oh, Lord, here am I: send me.

In order to do this we will find it He confessed his sin, and he confessed also the sin of his people. He asked God to revive him and to revive his people. The bold visionary will seek to improve his own fellowship with God through the confession of his sins. It is so easy to come to a convention like this one and to sit rather subjectively through its sessions wondering if we're going to get a blessing. I can tell you this morning that as long as you think of this convention and its sermons for other people or for your entertainment you're going to miss the point. If you will today, see that you are the one who is in need for renewed fellowship with God in order that you might become the bold visionary that God wants you to become; and if you will confess your sins and turn your face toward the face of God, something will happen to you that will identify you with the very

Let us be aware that something must be done in the world in this generation for the glory of God. Let us carry the burden of the needs of men and believe

that God is the answer.
The Aids of the Bold Visionary Chapter two of Nehemiah tells us that the bold visionary of 443 B. C. was very frightened — especially when it was time for him to face King Artaxerxes. It was unlawful to go into the presence of the king with a sad countenance. Nehemiah did this and was very much afraid and sick at heart when the king mentioned his sadness. Nehemiah boldly told the king what his problem was, and the king asked him to explain his request. The Bible says while this was going on, "So I prayed to the God of heaven." Then, Nehemiah boldly asked the king to supply him with the things that he needed. He asked the king to give him a leave of absence. He requested that letters be given to the governors beyond the river that he might have passage to Jerusalem. He

keeper of the king's forest that he might give him the timber that was needed for the rebuilding of the wall of Jerusalem. The king even went beyond the requests of Nehemiah and gave him captains and horsemen to accompany him.

It would have been easy for Nehemiah to have felt that he was commissioned by God to do an enormous task all by himself, but he did not feel this. When he accepted the responsibility from God to return to Jerusalem and build the wall immediately he had boldness to ask for all of the assistance that seemed to be

What is our commission? It is the same commission that has existed for two thousand years. We are to take the gospel to the whole world. We are not rebuilding walls, but we are rebuilding experience. That new birth experience can only come as they hear the message of God, the gospel of Jesus Christ, which tells us that Jesus died, was buried, and is raised again. The tool of our action is the word of God.

Churches must cease their jealousy of one another and stand together in a mighty Cooperative Program of worldwide outreach. One of the greatest aids we have in accomplishing the Bold Mission Thrust is our operative Program. It is time that all of us increased our giving to the cause of missions through the Cooperative Program. I am sure that Nehemiah could have found some fault in the facilities that King Artexerxes made available to him, but instead of fault finding he used those facilities to the very best advantage.

There are so many aids available to us as bold visionaries. It is impossible for me to speak of them in this short time. Our own denominational program, which is administered through our Baptist building here in Jackson, offers to us countless numbers of aids aids in training for our local church. aids in the execution of the ministry of your church through world missions. In addition to this, we have people who are dedicated to God who are willing to use their whole lives for the glory of God in aiding in the worldwide mission

We have four wonderful Baptist schools located here in Mississippi that are dedicated to the training of young men and women for the glory of God. You may find some reason to be critical of some little point of our schools, but this is not the time for criticism. This is the time for us to unite our hearts in an effort to support these aiding facilities which can train our young men and women to go into all the world and proclaim the gospel of Jesus Christ. Our Baptist schools

that is unsurpassed. Not only are men and women trained for a full time service of Jesus Christ, but my church and your churches are filled with men and women who are ready to serve the Lord with a Christian culture because they have had the privilege of being educated in one of our Baptist facilities. Let us unite and use our aids for the glory of God whatever they are. We have hospitals, a children's vil-lage, a wonderful new assembly, and

The Action of the Bold Visionary
The remaining portion of Nehemiah, chapter two, tells us that the bold missionary finally arrived at Jerusalem. When he got there he found enemies. It was necessary for him to go in secret and survey the need that existed. Upon assaying that need, he assembled his people for the task that was before m. He encouraged them so that they had a mind to work, and they set out against tremendous odds to defend themselves and to build God's wall around Jerusalem. It was time for ac-

Now is the time for us to move into action. We do not want to expend ourselves in cliches and mottos, but we want to glorify God with a real mission thrust. The first action which I would recommend to you today is that you go home and have a Bold Mission Thrust in your own church and your own community. Get your church together under God. May there be unity of spirit there in the purpose of God. Look at your own community and find the way to get the message of Jesus Christ to every lost person in your community.



You get out one on one and win people to Jesus. There is no thrust for the glory of God unless you make that kind

The second action which I recommend to you is that we as Mississippi Baptists unite ourselves in our giving to the Cooperative Program. It is my hope and prayer that every Mississippi Baptist church will see that it is possible for us to proclaim the gospel of Christ to every person in the world in this generation. Let us see that this will be done through giant increases in our giving to the cause of missions through our Cooperative Program. In addition to this, it is my hope and prayer that every church will increase its giving to our special mission offerings also. It is time for sacrifice. Let us do it.

If we are to be in the arena of action, more and more young people must be called to Christian service from our nurches. Can we add five tho new missionaries to our rolls in the next few years? We can only add those missionaries if we create such a spiritual climate in our churches that the Holy Spirit can fill us all and call our youth. It is time to pray that the Lord of the harvest will send forth laborers. It is also time for each of us to submit ourselves totally to God so that God can take our lives and mold us into the kind of sanctified leaders we can lead churches into a spiritual climate where God's Holy Spirit can do His magnificent work in all of the membership. Here at this convention there needs to be some confession of sin. Now, this morning, some of you need to get down on your knees and ask God to make you the kind of leader you ought to be. Pastors need to commit themselves totally to their ministries. Instead of seeking new places to serve, we need to seek to serve. Lay people need to lay aside their criticism of leaders and dedicate themselves to God so that God can do His spiritual ministry in our churches.

It is time that we strengthen the edu-

cation facilities of our churches and our denomination so that we can train our youth and others in the service of God. We need a greater biblical know-ledge. We need to be able to stand firmly upon the word of God because only through the proclamation of the world of God will we have a real Bold

I think today the Lord is visiting this place. I believe that He is looking for a certain man — you — to be a bold visonary in this time of need. The arena is the world. Every worker under God can be used, but we must be under God. God has a vision for me. He has a vision for you. Find what God wants you to do and dedicate yourself completely to it, then Mississippi Baptists together will have a real Bold Mission

Board, Commission Members Elected

TERM EXPIRES 198

	OF MINISTERIAL EDUCATION Term Expires 1978	
William W. Steven James McLemore James Travis	Hattiesburg Blue Mountain	-
J. B. Costilow Guy Culver Gus Merritt	New Albany	LOY
Van Dyke Quick . Don Stewart	Canton Hattiesburg Clinton	***
CHRIS	TIAN ACTION COMMISSION Term Expires 1978	
Graham Hales George Lee Julius Thompson James Travis		74667
Ervin Brown Tom Dulin Charles Myers Mrs. Altra H. Ham	Term Expires 1979 Hernando Winona Jackson Both Hattiesburg Term Expires 1980 Ackson Claveland	704
John Claypool Macklyn W. Hubbe Jimmy Wood Jackie Hamilton	Jackson Jackson Cleveland New Hebron Meridian	
ED	UCATION COMMISSION Term Expires 1978	
John W. Roberts	Jackson Jackson Magnolia Jackson Term Expires 1979	
Kermit McGregor Odean Puckett Larry Kennedy Fred Fowler		THICK
Leon Young Thomas Watts	Term Expires 1980 Meridian Columbia Columbia Wesson Decatur	FLALL
	TORICAL COMMISSION Term Expires 1978	
L. L. McNees D. R. Roach Mrs. James Fanch	Ebenezer Columbus Jackson Term Expires 1979 Jackson	10887
Joe T. Odle Charles Holifield . L. E. Green	Jackson Liberty Pascagoula Term Expires 1980	
Ed McMillan Jack Gunn C. B. Hamlet, III		N J
BAPT	IST CHILDREN'S VILLAGE Term Expires 1978	٧
	Jackson Jackson Jackson Water-Valley Jackson Jackson	11.0
Raiph Hester, Sr. W. C. Cathey W. F. Evans Fred L. Gáddis Bill Duncan	Jackson New Albany Forest Long Beach	HJORL
Carry Fields A. L. Rainey Doyle Cummings L. W. Turner Dwight Hastings	Term Expires 1980 Summit Gulfport Indianola Senatobia Laurel	BANKG
	APTIST FOUNDATION Term Expires 1978	Ğ
Harvey Ray Grady Doss	Term Expires 1978 McComb Meridian Eupora Term Expires 1979 Laurel Brookhaven	K
J. W. Barfield	Term Evolution 1980	J.
Kearney Travis Ed Herring Aubrey Boone		LEGB
BA	PTIST MEDICAL CENTER	
Julian Clark H. B. Duckworth Joel Haire	Jackson Jackson West Point	G Ja
J-M. Spain	Term Expires 1979 Jackson	G

ION	BAPTI	ST MEMORIAL HOSPITA Term Expires 1978	LS
Clinton .Hattiesburg	W. R. Roberts		Columbus
Newton New Albany Decatur	Lucius Marion Clarence Stanford William A. Cranill	Term Expires 1979 Term Expires 1980	Clarksdale
Canton Hattiesburg Clinton	William Half Prests Henry Self. John Keaton	Term Expires 1990 on	
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Hattiesburg Columbia Jackson Jackson	Joe Jack Hurst	OF BLUE MOUNTAIN CO Term Expires 1978 9y Term Expires 1979	Jackson
Hernando Winona Jackson Hattiesburg	Joe Cook	Term Expires 1979	LouisvillePostotoc
Jackson Cleveland New Hebron	Mrs. Clarence Star Donald O'Quinn	Deas	RipleyCharleston
Meridian	Hayes Branscome John Hopper Mrs. John Causey W. Lewis Sewell		Grenada Meridian Corinth Oxford
Jackson Magnolia Jackson		EES OF CLARKE COLLE	
Hattiesburg Natchez Amory Jackson	W. H. Gallaspy James E. Booth Leonard B. Melvin. Ruben Cleveland Herman Milner	Term Expires 1978 Jr. Term Expires 1979	Greenwood Eupora Laurei Union Jackson
	James Smith M. L. Flynt Jack Brand John Brock		Laurel Houston Meridian Newton Gautier
Ebenezer Columbus Jackson	James Ruffin Clovis Harden	Term Expires 1980	Meridian Grenada
Jackson Liberty .Pascagoula		S OF MISSISSIPPI COLI Term Expires 1978	
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Jackson Jackson Water-Valley Jackson Hollandale	James Lambuth Bill Stewart James Richardson J. Roy McComb John M. Rogers	Term Expires 1900	McComb Eupora Leland Columbia Morton
Jackson Jackson New Albany Forest Long Beach	Harry Vickery John G. McCall David Grant Roy Noble Lee Leland Speed	Term Express 1860	Vicksburg Jackson Forest
Summit	INDUILES	OF WILLIAM CAREY CO Term Expires 1978	
Senatobia	Bruce Aultman James T. Thompso Mrs. Frances Smira Wiley Fairchild Glenn Pearson	n	Hattiesburg Moss Point Jackson Hattiesburg Hattiesburg
McComb Meridian Eupora	Kaiser Runnels James Hester Mrs. Owen Cooper	Term Express 1970	Hattiesburg
Brookhaven Jackson	Jim Keith	Term Expires 1980	Laurel
Jackson Winona	Gonn E. Barnes, Jr Eugene Dobbs Gerald Buckley Bob N. Ramsay	Communication (Communication)	Philadelphia Natchez Tupelo
Jackson	TRUSTEES OF	MISSISSIPPI BAPTIST S Term Expires 1978	EMINARY
West Point Jackson Jackson	James Merritt Mrs. R. P. Sugg		Jackson
Jackson Jackson Jackson Jackson	George Purvis Mrs. Sidney Ellis Ray Wilson	Term Expires 1900	JacksonGreenvilleCleveland
Jackson Pascagoula	David Mayhall Fred Tarplet		Greenville

Convention Elects New Committees

elected during the 1977 Mississippi Baptist Convention meeting. The Order of Business and Baptist Record Advisory are both rotating commit-tees. Other members of the Order of Business Committee are Graham Smith, Hattiesburg; Macklyn Hubbell, Cleveland; Jim Keith, Gulfport; id Glenn Sullivan, Clarksdale. Other **Baptist Record Advisory Committee** members are Clarence Wilkinson, Clinton; Gary Holland, Pascagoula; J. B. Fowler, McComb, and Vance Dyess, Pearl.

Committee On Order Of Business Dr. Louis Smith Rev. Charles Stubblefield Committee On Nomination Dr. Eugene Dobbs Rev. John Causey Rev. David Merritt Dr. James Street Rev. Danny West **Baptist Record Advisory Committee** Dr. Lewis Sewell Mr. Claude Sutherland

Committee On Constitution & Bylaws Rev. Clyde Little Rev. Jim Ham Dr. Robert Self

Rev. Rex Yancey

Tell Machine

(Continued from page 1)

prison and jail witnessing and hospital

The lifestyle witnessing kit is available now. The first units, "Issues in Witnessing, Part I and II," are the heart of the issue-decision process, Saul explained. The other six are "how-to" car-

tridges including "Using a Witnessing Booklet," "Using a Marked New Testament," "Personal Testimony," and "Situational Witnessing."
With this individualized training

Saul hopes to strengthen the werall witness training provided in

For information, contact the HMB onal Evangelism Department or the Evangelism office of the Missis sippi Baptist Convention Board.

Dr. John McKeever Rev. John Brock Rev. Neil Moore Rev. James Smith-Houston Committee On Time, Place, And

Rev. Joel Haire Mr. Leon Bedsole Dr. Gene Henderson Rev. Marvin Lee Rev. Emerson Tedder

Above were nominated by Committee On Committees: Gordon Sansing, pastor, First Church, Pontotoc, chairman; Lucius Marion, Clarksdale; Ferrell Cork, Aberdeen; J. Roy Mc-Comb, Columbia; and Bill Duncan, Long Beach.

Nashville (BP) --- Jim Rupe of Fort Worth, producer of the Southern Baptist Radio and Television Commission's "Country Crossroads" radio show will receive the 1977 Religious Heritage of America Faith and Freedom Award at the organization's annual national awards program here. The Religious Heritage of America is a national interfaith religious-educational organization dedicated to preserving America's Judeo-Christian heritage, working to instill its ethics and principles into all areas of American life. It has honored the times in the past six years.

Terrorists.

(Continued from page 1)

The driver turned the bus onto a side road near Iligan City and drove it up an unpaved mountain road until it be-came stuck in mud. After warning the passengers not to leave for 30 minutes, the robbers disappeared into the night. The pasengers waited, then got off the bus, pushed it back onto the road, and drove into town to report the incident. No one was injured.



Singing Churchmen Elect Officers

The Mississippi Singing Churchmen in a business meeting Tuesday evening, November 15, elected officers for another year. Pictured above (left to right) are: Agnes Batson, secretary-treasurer (Agnes is administrative assistant in the state Church Music Department); J. T. Hannaford, president (minister of music, First Church, Moss Point); J. M. Wood, vice-president (minister of music, Broadmoor

Other elected officials are: North Area Director, George McFadden (assistant astor, First, Oxford); Central Area Director, Bill Barnes (minister of music, Morrison Heights Church, Clinton); South Area Director, Lloyd Mims (minister of music, First Church, Collins)

Four other officers are appointed and serve with the elected officers as the Executive Committee. These are: publicity director, Bill Sellers (director of circulation and advertising of THE BAPTIST RECORD); orchestral coordinator, Jesse Bennett (North Calvary Church, Philadelphia): handbell director, Perry Robinson (minister of music, Salem Church, Collins); and audio visual director, John McCall, Ill (minister of music

Med Student Completes Haiti Hospital Mission

John McGraw, a senior medical stu-dent at the University Hospital in Jackson, and a member of Jackson's

First Church, did 12 days of mission medical ork in Haiti, Oct. 10-22 McGraw went to La Pointe, Haiti,

under the auspi of the Christian Medical Society McGraw which sponsored the Medical Group Mission. He worked on a surgical team which included

three surgeons, nurses, operating room technicians, and two medical

The hospital is operated by the Unevangelized Field Missions organization and only has one general practitioner on its staff.

McGraw said he came back better appreciating the blessings of America, and that "through a medical missions effort, you can influence a whole different area of the society that cannot be ched for Christ in purely evangelical efforts." He expects to take a residency in general surgery after gradu-



Saying Grace

by Norman Rockwell (American, 20th Century) (RNS Photo)

Student Survival Kits On Sale At "The W"

(SSK) Project is a joint effort between the BSU and the Wesley Foundation that serve the Mississippi University for Women campus to provide a student ministry and make some money for themselves at the same time. Half of the profit will go into the BSU sum-mer missions fund and the other half will go into Wesley's general fund.

This project is being handled by 5 committees, each with co-chairpersons (one from BSU and one from Wesley). The letter committee is in charge of sending letters to students' parents asking that they show their love and support of their daughters by purchasing a survival kit. Each kit contains fruit and other 'goodies'' to help their daughters

'survive' final exams. The receiving

The BESLEY Student Survival Kit committee will collect the orders as they come in.

After the number of orders has been determined, the purchasing commit-tee will buy the "goodies" and give them to the packing committee to be packaged. Notes will be sent to each of the girls that is to receive a kit telling her to come by the campus student center and pickup her SSK. The distribution committee will be in charge of handing out the kits in the Student

The deadline for ordering a kit is Dec. 2, 1977. If you have a daughter at the "W" or just know someone who is going to school there, why don't you order kit for her? Make checks payable to BESLEY. Each kit is \$5.00 Send your money and the number of the kits you wish to order to: BESLEY. Box W-5, Columbus, MS 39701.

Barrington Churches Refuse To Pay Taxes On Property

BARRINGTON, R. I. (EP) - Three Barrington churches have failed to pay property taxes that came due on Sept. 30 and have filed appeals for tax

They hold that churches should not have to pay taxes despite a previously unenforced state law that permits taxation of church property beyond

certain exemptions. In seeking tax abatements, officials

of St. Matthew's Episcopal Church, **Barrington United Methodist Church** and Barrington Baptist Church are asking tax relief until 1978 when, they hope, the Rhode Island Assembly will change the law.

1976 Res. Memb 1,583 1,645 3,053 970 913 1,131 1,352 560 1,486 1,096

Under state law, tax exemptions are granted on all buildings used for religious purposes, up to one acre of land on which such buildings stand, and all church buildings used for educational

Cooperative Program, 1977

The Top Ten

1	(Sept. 1, 1976 - Aug. 31, 1977)	
D 40 TOTAL	CIETE COOPER ATIVE PROCESSAS	

		E OM 10 000	The state of the s	
4		ASSOCIATION	PASTOR	TOTAL
lackson		Hinds-Madison	Frank Pollard	\$148,433
Columbus		Lowndes	Joe McKeever	128.555
dmoor	1	Hinds-Madison	David Grent	127.357
Starkville		Oktibbeha	Raymond Lloyd	84.918
Grenada		Grenada	John Lee Taylor	81,530
Yazoo City		Yazoo	James Yates	76,953
Columbia		Marion	J. Roy McComb	71,510
Meridian		Lauderdale	Beverly Tinnin	68,365
Vicksburg		Warren	John G. McCall	68,187
Greenville		Washington	Perry Claxton, Inter.	64,546

TOP 10-PER CAPITA COOPERATIVE PROGRAM-1977

HURCH	ASSOCIATION	PASTOR	Per Capita
1. FBC, Columbus	Lowndes	Joe McKeever	81.27
2. FBC, Leland	Washington	James Richardson	80.97
3. Prentiss	Jeff-Davis	David Michel	79.54
4. FBC, Yazoo City	Yazoo	James Yates	79.33
5. Harmontown	Lafayette	J. D. Stanfill	75.41
6. Berwick	Mississippi	Bob Golden	70.50
7. FBC. Corinth	Alcorn	John Causey	69.89
8. Calvary	Winston	G. W. Smith	67.60
9. FBC, Grenada	Grenada	John Lee Taylor	64.50
0. Providence	Yezoo	Robert L. Martin	63.22

TOP 10—TOTAL DOLLAR INCREASE IN 1977 OVER 1976

		TOREDITOR HIT ADEA	OTER 1070
7 15 . 30. 1	1 (box 2000)	10000	Annual
HURCH	ASSOCIATION	PASTOR	Increase
. FBC, Columbus	Lowndes	Joe McKenver	\$22,560
. FBC, Columbia	Marion	J. Roy McComb	17.813
. Broadmoor	Hinds-Madison	David Grant	15,706
. FBC, Yazoo City	Yazoo 3	James Yates	11.419
Parkway	Adams	Gerald P. Buckley	10,189
Colonial Hgts.	Hinds-Madison	Len Turnet	10,070
FBC, Vicksburg	Warren	John G. McGall	9,545
Prentiss	Jeff-Davis	Dividentichel	8,954
Daniel Man	Minds Madison	Water Street	

K	CAPITA IN	CREASE IN 1977	OVER	1976	
	ASSOCIATION Attala Attala Lafayette Mississippi	PASTOR C. C. Ard Walter E. Hines. h J. D. Stanfill	2	Per Capita Increase 33.91 28.53 28.41	
	Mississippi Jesper Rankin Tate	Bob Golden Elmer Vogefseng David G. Durrett Claude Howe		20.10 17.98 17.50 16.08 16.03	

Bible Scholar Writes

chairman, division of religion, Mississippi College, Clinton, is author of the following volumes which will be of great value to the

beginner as well as the more advanced Bible student.

A GUIDE FOR NEW TESTA-MENT STUDY (paper, \$7.50) brings materials from the four Gospels in-to a single narrative of the life of Christ. In similar fashion, it combines

ment letters. When used with A GUIDE FOR OLD TESTAMENT STUDY

nt from Acts and the New Testa-



Belden Gets Only All-Age Award

Belden Church, Lee Association, is the only church in Mississippi to receive Church Training Merit Recognition for all age divisions. Belden's story will be featured in the August 1978 issue of CHURCH TRAINING MAGAZINE. Top row - left to right: Mrs. Billy Roper, Mrs. John Ed Pannell, Children's I leaders; Mrs. Marshall Clayton, Mrs. J. L. Herring, Children II leaders. Second row: Mrs. Leon Roper, Youth II leader; Mrs. Jerry Page, Adult I leader; Mrs. W. T. Summers, Adult II leader; Mrs. P. H. Harlow, Adult III leader. Front row: Banks Hardy, pastor, Church Training Program Advanced Recognition; Miss Sarah Golding, Church Training Director and Youth I leader, Advanced Recognition. The Sunday School Board has discontinued Preschool Recognition so Belden's two preschool departments did not receive recognition. Miss Golding serves as associational Church Training Director for Lee County.

NAMES IN NEWS



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a These members of Moont Vernon Sunday School (Holmes) recently received perfect attendance awards; Kathy Gelston, 10 years; Tammy Aldridge, 7 years; Lyndol Gelston, 8 years and Christy Gelston, 6 years. Carlton McNeer is pastor.



Sunflower Church ordained four deacons on Nov. 13. They were (top row) Earl Wright bottom) Milton Earl Jefcoat, and H. M. (Mike) Snell. J. H. Burrell delivered the ordination sermon. G. M. Thrower is pastor.

David Grant, pastor of Broad-moor Church, Jackson, has been told by doctors at Ochsner Clinic in New Orleans that he should not return to preaching before January of 1978. Grant, a former president of the Mississippi Bap-tist Convention, has been suffering with a throat ailment for several months, following minor surgery on his vocal chords.

Robert Eddie Wiggins, native of Indianola and full-time evangelist, recently held his first



sissippi. He was preacher for a meeting at Horseshoe Church, Route 1, Tchula. His son, Robert, led the music.

(See "Revival Results" col-Wiggins umn). In 1963, Wiggins preached his first sermon at Horseshoe and the church became his first pastorate. He left Horseshoe in 1964 to serve Jayess Church for two years before moving to Miami, Fla. Feeling that the Lord was calling him to pastoral evangelism, he went into that work full-time. Wiggins is availa-ble for revivals, Bible conferences, bus and Sunday School conferences, and gospel music concerts. He may be contacted at Box 752, Perry, Fla. 32347 (phone 904-

Virgil Ratcliff recently observed his 75th birthday, while serving as interim pastor of Freeny Church, Carthage (Leake). He and his wife were honored with a celebration in the fellowship hall of the church, where they were presented with a "money jar" containing a love offering. Ratcliff served as pastor of churches in Louisiana, Tennessee, and Mississippi and was serving as associational missionary in Leake County at the time of his retirement in 1968. The Ratcliffs the parents of three daughters, and one son who is now, paston in McComb. The Ratcliffs live at 508 Dorrill Street, Carthage, Ms. 39051

Richard Spencer, Jr. was ordained to the gospel ministry Nov. 6 at First Church, Hattiesburg. Kermit McGregor, pastor of Temple Church, Hattiesburg, delivered the charge to the candidate. Joel Ray delivered the charge to the church and Brooks Wester, pastor of First Church, Hattiesburg preached the ordination sermon. Richard is a student at New Orleans Seminary and is available as supply pastor in this area. His mailing address is: Box 881, N.O.B.T.S., 3939 Gentilly Blvd., New Orleans, La. 70126.

Jimmy and Joan Barrentine, missionaries to Paraguay, are the parents of a daughter, Jenifer Renee, born Sept. 28. They may be addressed at Casilla 91, Encarnacion, Paraguay. Both are natives Mississippi

Mr. and Mrs. John W. Merritt, missionaries to Germany, have arrived in the States for furlough (address: University of Southern dississippi, Southern Station, Box 1725, Hattiesburg, Miss. 39401). He is a native of Hattiesburg, Miss. The former Elizabeth Pope, she was born in Mobile, Ala., and lived in Chicora, Miss.

Eddie Davidson was ordained to the gospel ministry on Oct. 16 at First Church, Stonewall. He is



Springs. John Merck, pastor of Shiloh Church, Saraland, Ala., de-livered the ordination ser-

erving as pas-

tor of Bethany

Church, Bay

Lavance Parker, deacon, presented a gift to Davidson from the Stonewall church, where David-son was baptized and licensed. Davidson is the son of Mr. and Mrs, Edward M. Davidson, Sr. He is married to the former Babs Parker and has one daughter, Ashleigh Aimee. He will graduate from William Carey College in

Gerald Carlin will be guest speaker at First Church of Brooklyn during the morning service on Dec. 4. He is associate pastor of Temple Church, Hattiesburg, He previously was evangelistic missionary in Ghana, West Africa for 10 years. Ken Soemake is pastor at Brooklyn.

Staff Changes

Lowell Johnson has accepted the call as pastor of First Church, Varda-man. Johnson moved from First



Church, Moss, where he had served as pastor since 1974. A native of Verona, he is a graduate of Blue Mountain College and New Orleans Baptist Seminary. He is married to the former Janice Hill of Dumas, Miss. They have one son.

Jerry Surrette has accepted the pastorate of Clear Springs Church (Yalobusha). He was ordained to the ministry Sunday, Nov. 20, at Camp Ground Church, Water Valley. He is married to the former Sharon Arbuckle and has three children. He is the son of Mr. and Mrs. Douglas Sur-

rette of Water Valley. Adron Horn, Lewis Parrish, and Don Savell of Forest conducted the ordinaRobert F. (Tad) Denson, Jr., has recently assumed the duties of part-time minister of music and youth at



Zion pastor

Alan E. Balliet became pastor of South 28th Avenue Church in Hattiesburg, October 31. He goes from a five-

year pastorate at Bethlehem Church in Laurel. Balliet is a graduate of Mississippi College and South west ern Seminary. He and his wife, Betty Sue, are originally from Woodville. They have two children.

Gregg Thomas has accepted a call as minister of music at Priceville Church, Tupelo. The son of Rev. and Mrs. Horace Thomas of Fulton, he is a student at Itawamba Junior College.

Robert M. Hanvey has resigned the astorate of the Easthaven Church. Brookhaven, and has accepted the



Church, ehurst. The Hazehurst Church is honoring Hanvey, his wife, and daugh ter Kathy with re-ception in the Fel-lowship Hall, Sun.,

astorate of First

Hanvey p.m. Hanvey, an Alabama native, is a graduate of Jacksonville State College and New Orleans Seminary. He was ordained at First Church, McComb, where he formerly was associate pas

GLIMPSES OF GOD of studies in Genesis and or ology by the late Professor ptist Theological Seminary,

\$6.95 to Jameson Press, 1833 Bu , South Pasadena, Calif. 91030.

OLD BIBLES REBOUND NORRIS BOOKBINDING CO.



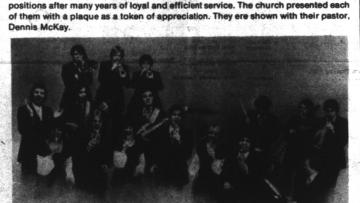
Jackson, Miss.



• DOCTRIMES OF THE CHRIS-TIAN RELIGION (paper, 36.95) pre-sents a survey of all major doctrines. It is a book for any Christian who

Available at **Baptist Book Stores**

EBROADMAN



Two Serve Two Decades

Oct. 16 was Appreciation Day for Robert and Katherine Ertle at Ahding Church. Mr.

Ertle served the church 22 years as Sunday School director and 19 years as church

treasurer. Mrs. Ertle served as church clerk for 19 years. The couple resigned their

Truth To Sing At McDowell Road

Truth is coming to Jackson on Nov. 30. This touring music company of 19 members will appear at McDowell Road Church at 1020 McDowell Road at 7 p.m. Truth is in the will appear at McDowell hoad Church at 1020 McDowell hoad at 7 p.m. Hours in the midst of its sixth tour which will encompass every corner of North America. This group of multi-talented musicians from 11 states give a year or more to this evangelistic ministry. With nearly a dozen albums recorded, Truth is heard on radio and also seen on network television around the world each day.

Revival Dates

Carey Chapel Church, (Marfrom Wynne, Arkansas, evangelist; services at 7 nightly; Don Grimmett, pastor.

McLaurin Heights Church, Pearl: Dec. 17 and 18; Moody Adams, fulltime evangelist, preaching; services Sat., Dec. 17, at 7 p.m. and Sun., Dec. 18, at 11 a.m., and 7:30 p.m.; Curtis Williams, paster

Sincere Praise

For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness" (I Thessalonians 2:5). Sincere praise is a joy to the heart and we should praise others, give them the inner glow of approval, but extravagant flattery given for a false purpose is shallow and lacks the true ring of sincerity. A com-pliment given that shows true appreciation lifts the spirit of the beswer as well as the receiver. Let us appreciate others. - Lena Scott Price

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church retreat, Senior Citizens home or hospital. Call (601) 825-

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Stre

Revival Results

Horseshoe Church, Tchula: Robert Eddie Wiggins, native of Indianola and a former pastor of Horseshoe Church, w a full-time evangelist, preaching Robert Wiggins, son of the evangelist, in charge of music; eight professions of faith; four additions by letter; 50 dedications and commitments to Christian service; James C. Carr, pas Complete stock of chairs, tables, desks and furnishings for Classroom, Library, Sunday School, Auditorium Cafeteria and every School and Church use. MISSISSIPPI AND CHURCH

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Just For The Record



DAVID R. GRANT, left, pastor of Broadmoor Church in Jackson, receives the "Order of the Golden Arrow" award plaque from Lewis Nobles, president of Mississippi College, as Mrs. Grant looks on. Grant received the award for his contributions both to the college and his professional field, during homecoming activities on the college campus, November 5. (M.C. Photo by James O. Ferrugia)

homecoming on Nov. 20. Services began with Sunday School and conwith preaching, dinner in the

First Church, Lauderdale, observed fellowship section of the basement, and congregational singing in the afternoon. Tommy Harrison is minister of music; Jerry Bishop is the pastor



GIRLS-IN-ACTION and ACTEENS were honored at a recognition service Oct. 23 at Bunker Hill Church.

'Jewels of His Kingdom' was the theme. The girls were escorted by their fathers

and presented awards by their mothers.

The welcome was given by David Perry, pastor. Olie Polk, WMU director, led in

Girls-In-Action maidens were Mary Ann Polk, Melanie Duncan, Tammy Polk, Kim Cooper, Carla Boone, Millie Wilks, and Suzette King. Ladies-in-Waiting were Donna Polk and Dianne Duncan.

Acteens queens were Cindy Ramshur, Darlene King and Jennifer McNeese Queens with sceptor were Jenniter Ramshur, Lisa Autry, and Carolyn Pittman. Queen regents were Terry Broom, Donna Ladner, and Sherry Pittman.



Lakeview Church, Leland observed their 25th anniversary on Nov. 6. They also celebrated this payment in full of the original indebtedness on their

Grady Goodman, second pastor of the church, brought the message at the morning service. Herschel Wren, the only minister ordained by the church, brought the afternoon m

In the above picture is W. R. Gregory (left), oldest deacon of the church, and Louis Wren (right), also a deacon and charter member of the church, as



Russell Church recently observed pastor appreciation day, honoring Charles Griffith, pastor of the church for four years.

The setting for the event was the fellowship hall, and special guests in-cluded Griffith's wife and child, Tra-

Clarence Hicks served as master of ceremonies. Speakers included: T. W. Calcote, chairman of deacons; Ronnie Massey, Sunday school director; David Purvis of the youth division; Mrs. Clarence Hicks, director of Bap tist Women; Rev. Chris Cornelius; Sammie Purvis and Albert Roberts, who presented the scripture and a

Special music was presented by Jimmy Crane, music director, ac-companied by Mrs. Calcote.

A letter was read from Leon Young, associational missionary, expressing thanks for the Griffiths' work in the

The church presented the Griffiths with a set of den furniture.



MEMBERS OF PETAL-HARVEY, PETAL, participated in ground breaking ceremonies on October 9 at the site of their new sanctuary, educ and recreational facilities. The contractor, Hanco Corp. of Hattiesburg, anticipate completion within a year. Leadership in the building program has been furnished by Jerry Henderson, pastor; Robert Russell, Building Con ittee Chairman; and Tommy Strickland, chairman of deacons. Financing of the \$981,800 project has been great aided by a highly successful "Together We Build" camately \$230,000 in cash and commitments.

Devotional

The Tongue — A World of Iniquity

By Curtis Roland, Pastor, East Morton

And the tongue is a fire, a world of iniquity: so is the tongue among ou ileth the whole body, and setteth on fire the course of nature; and it is set on

When you have too many folks who like to give orders, or to be leaders, you face the problem described as having "too many chiefs and not enough Indians." This was the situation among the believers to whom James wrote his epistle. He warned that increased opportunity means greater responsibility before God, and cautioned them regarding the tongue's

The organ of speech is small, but lack of size does not always denote insignificance. The bit in the mouth of a horse is not large, nor is the rudder which steers a ship, but both are very influential. The little tongue, when under the control of sinful human nature, more often hurts than heals and more easily destroys that builds. James compares its destructive power to a spark that ignites a great forest. In fact, he says that everything evil in the world—covetousness, greed, pride, hatred, lust—find expression through the tongue. In the natural man this organ is "set on fire of hell," inflames every aspect of life, and stains the whole being. How about your speech? Have you exaggerated or told a lie to harm someone you didn't like. Have you "cut someone down" with sarcasm or an angry remark? Did you say something morally unclean or publish with your tongue a story that should have been kept a secret? If you are guilty, confess your sin to God and try to make right the wrong. Seek to undo the harm and heal the hurt you have caused. Then, realizing that Jesus Christ is able to give you victory over your tongue, ask Him to control your speech.

Remember, he who carries a "tale" often makes a "monkey of himself." Keep your words soft and sweet, you never know when you may have to eat them. The organ of speech is small, but lack of size does not always

your words soft and sweet, you never know when you may have to eat them



A Woman's World Reaches Fer Beyond the

Ironing Board

While we have been fortunate enough that our lifestyle has usually been comfortable, it's never been in the extravagant category. Watching our food budget very carefully has always been an enjoyable challenge to us — to see that we could eat nutritionally — sound and tastefully good meals economically. Desires for new furniture and new cars haven't plagued us in years, though we could have used some of both for quite some time. Various status symbols haven't been a motivating force in our lives we've even learned to say to publishers who get a mailing list from somewhere with our names on it, "Yes, you may place our name, etc. in the 98th volume of LOOK WHO'S IN AMERICA AND THE WORLD; no, we do not want to buy the book." 'Course, we fell hook-line-and-sinker for the first one or two!

So, when it comes to an economic crunch, whether national or personal, we have to look hard (after we get past the phone bill) to find a place to cut down Consequently, in looking around On this Thanksgiving Day. I will be last spring for ways to help with the still in God.

energy problem, we decided to invest in a clothesline and clothespins, to be used on a regular basis. You know those little needles on the electric meter? Switching the clothes dryer on nearly slings those little needles off. . .

Hanging out clothes is a nice chore

standing outside long enough to feel the outside is good to me. Have you ever noticed that you hardly ever stand still outside? Being outside is usually done in conjunction with our frenzied coming and going. We're in the outside but don't enjoy it. Sort of like our being in Christ is sometimes. We're so busy with our

frenzied coming and going, often in His work and certainly often in His will, that we aren't still enough to feel being Outside is for being-in, not just for

rushing and panting and gasping from one place to another.

So is God

Blythe Creek Church

Celebrates 100th Year

Sunday School Lesson: International For November 27

Who Is The Greatest?

Mark 9:33-37; Luke 22:24-27

Since September 4 we have studied teachings of Jesus, as stated primarily



We began with the Christian life-style practices that made Christianity distinctive. Hope and love gave new dimensions in human relations. Forgive-

ness opened the way for healing and eaving when dissension had torn the fabric of friendships. Both covetousness and negligence were un-masked as Jesus pointed his disciples to the true society of the Kingdom.
Compassion and mercy were underscored as essential in the Christian approach to others. Last Sunday we examined how a Christian relates to the government. In this lesson we hear the Master Teacher deal with the self-ish ambition of his disciples. The Lesson Explained

The Selfish Ambition (Mark 9:33-37)

This episode took place near the end of a period of special training of the disciples around Galilee. During this time they saw Jesus feed five thousand, walk on the water, heal the sick, and they heard him respond to sion. Although he had talked about dark things that would happen to him in Jerusalem, the disciples were convinced that the new

kingdom would come soon.

When they reached Capernaum,
Jesus asked what they had been arguing about as they walked. He ignored the fact that they would not answer and went straight to the point. "You want to know who can be great in my realm?" he might have asked. "He who, is willing to be least, even to be a servant." Then he reached out and drew a child to himself and put his arms around him. "The person who in my name welcomes one of these children, welcomes me; and . . . also the one who sent me" (TEV). In other words, a grown man who could help a child realize his friendly interest would feel at home in God's family. That relationship was better than striving to be first.

The Servant Role (Luke 22:24-27)

Although this passage is similar to the story of the request by the mother of James and John, it is different. It could have happened just after Jesus and the disciples gathered for the Passover, right after verse 16. A few days earlier crowds had praised him as he rode into the city; the disciples marveled as he chased the merchants and money-changers out of the Tem-ple; they saw and heard his success in controversies with his enemies. Perhaps again they felt that the time was ripe for his kingdom to begin, and they started arguing about which of them should have the place of highest

Jesus reminded them of a strange situation among Gentiles (all nations other than Jews); the same kings who lorded it over them were called be nefactors — those who do good. The relationships of Jesus' followers must be different. The greatest one must be truly humble, as a youth before his el-ders; the leader must really be a servant. Society may feel that the person who is waited on has more honor, but

Jesus portrayed himself as a servant. The Divine Example (John 13:3-16)

This passage fits easily into the story we've just looked at. Knowing completely his relationship with the Father, Jesus got up from the table, laid aside his robe, and tied a towel around his waist. Then with a basin of water he went from one disciple to another washing their feet and drying them. It was the task of a menial servant, and no disciple had volunte to do it. Probably embarrassed about that, Peter objected at first but then

When Jesus returned to the table, he asked if they understood what he had done. They had called him Master and Lord, and he accepted the titles. But the fact that he was Master did not keep him from doing the work of a servant. If he could do that, certainly they should do it also. After all, a disciple is not better than his teacher. Jesus was not requiring foot washing as a regular feature of church life; he was giving a divine example of true greatness under the reign of God.



Students Memorize

Members of the Baptist Student Union of Itawamba Junior College are involved in a volunteer memory work program. The objective of the 28 who have enrolled is to learn three Bible verses a week.

"It's not likely that a person will do God's will in every area of his life if he does not know the word of God," said Lester Janes, director of the BSU.

He hopes that learning scripture will ecome a habit the students will keep

throughout college and that it will eventually become a lifestyle.

Sunday in November 1877, constituted by J. B. Long, A. J. Franklin, and L. Southerland. There were 27 Charter Three ministers have received their call and been ordained in Blythe

Creek: George Jenkins, Earl Brooks and Tom Smith.

lis, began her missionary training there as a Sunbeam. She married Roy McGlamery, and they were appointed to Barranquilla, Colombia, where they served seven years, and then served five years at Gaza Baptist Hospital. One of their daughters, Susan, married a son of a missionary, John Riddell, and the other married Van Williams. The Williams served on the mission field in India

Many descendants of the original charter members attended the Centennial. The house had standing room only for the music and sermon in the morning, and the address by J. B.

Smith, a former pastor, and a travelling singing group in the afternoon. The noon day meal was served buffet style in the educational building.

By Ellen Orr Blythe Creek Church, in Choctaw

County, observed the church's Cen-

ennial with an all day service on the

4th Sunday in October. Danny Bryant,

The church was organized on the 4th

pastor, officiated.

A history of the church was given at the morning service by a former nber, Mrs. N. S. (Ruth Hester) Ellis, of Mathiston. The history follows.
All the 27 charter members were

people living in the surrounding community. The church has always borne the name, "Blythe Creek" probably taken from the little creek which circles around the northern boundary of the church area. This little stream has furnished baptismal waters for many,

many baptismal ceremonies. The church has been h three structures during its 100 years of history. The first, of heart pine planks, was used until after the turn of the century for both worship and the County

This building was torn down and a school house was constructed out of the old material, across the road. An old man, a professional church buil-der, came along, and got the contract to build the new church. He was dedicated to his task and seemed to drive every nail straight and in the right place. His name was Gordon. He moved on to another job, and didn't remain to know how much the church and community appreciated the fine job he had done. The church was finished about 1906. It was host to the **Choctaw County Baptist Association in**

October, 1907 The pastor l tor N. Q. Adams, had served The pastor N. Q. Adams, had served twenty odd years, and gave his salary for one year toward the building of the church. The salary usually amounted to about \$40 a year. He was a Civil War. veteran and lost one arm in the service. He rode horseback or in a baggy for one Saturday and Sunday a month, from Sturgie.

from Sturgis; he served one other church and farmed for a livelihood.

Many important events were held in the church which would accommodate about 300 people. All-day singings were held annually, and the highlight of all occasions was the protracted. of all occasions was the protracted meting which was held every year in August. This meeting laste Saturday through the next Friday. Dinner was served on the ground from Monday through Friday. This was a wonderful opportunity for the members to hear visiting evangelist from

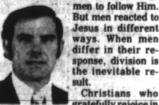
When this building was no long adequate, a red brick church was by in 1947 which contains an education area.. A pastor lives on the field, in a

Sunday School Lesson: Life And Work For November 27

Jesus—The Divider Of Men

Long Beach, First (John 7:37-52)

Why is it that everywhere Jesus went He stirred up controversy? This was not His intention. He wanted all



Christians who gratefully rejoice in the salvation provided in Christ find it difficult to realize that many people hated Him and opposed Him. Yet, as in the days of his flesh, people still are divided over

The Lord was perfect, so that no sin dwelt in Him. He lived entirely in the will of His Father. Yet a large group of people were bitterly opposed to His ministry. The very people for whom He put Himself out to help opposed

The opposition of the Pharisees is so ironic because they got their name from the study and intense loyalty Scripture. They were strong to ad-monish that unless a man was fully obedient to what the Scripture said, he obedient to what the scripture sales could not be in the will of God. These were the very ones who most stre ously opposed God's Son and Mes-senger. They did everything in their power to stop His public ministry. Jesus answered His opposition by saying, "For a little while I am will your reach, and then I am going b

to the Father - the One who sent

Where I am, You cannot come" This

was telling the opposition they had ut-terly failed to understand His purpose and mission. They had no grasp at all of where He came from, nor did they recognize the Father who sent Him. In fact, these people did not understand

It would seem that they failed utterly to understand their own Old Tes-

terly to understand their own Old Tes-tament with its prophetic utterances. Not only were their eyes blinded, but their hearts were hardened too.

Some Jewish people recognized Him as the promise from God. They said, "This must be He.". Others said, "This man might be the very Christ." They could not agree in their decision. "So there was a division among the people because of Him" (John 7:44). They had their Scriptures which they trusted. They had their facts concern-ing Him such as the seed of David from thlehem. Some were ignorant

spite of a total lack of knowled

The powerful influence of Jesus even confounded the argesting officers. He was so convincing that the officers were influenced to leave Him unan air of authority about Jesus that they failed to carry out their plans.

Not all people respond to Christ the same way. The difference in response rests in the level of willingness to accept the claims Jesus makes for Himself. One must be open to truth. People must be willing to try to understand Christ on His terms. To be a Christian is solely determined by one's relation-ship to Jesus Christ.

"There are eight rungs in charity. The highest is when you help a man to help himself." Maimonides, 'Yad: Matnot Anigim, 1180.